THE TRUE
Mark of the Beast:
OR THE
PRESENT DEGENERACY
OF THE
Church of Rome
FROM THE
FAITH *once delivered to the* SAINTS.
A SERMON on *November* 5. 1681.

By *EDWARD PELLING*, Rector of St. *Martin's* [illegible], and Chaplain to his Grace the Duke of *Somerset*.

Quod Romæ faciam? Mentiri nescio. Juv. Sat. 3.

Can the Ethiopian *change his* skin, *or the* Leopard *his* spots? *then may* Ye *also do Good, that are* accustomed *to do Evil.* Jer. 13. v. 23.

Let no man deceive *you by any means, for* that *day shall not* come, *except there come a* falling away *first, and that Man of* Sin *be* revealed, *the* Son *of* Perdition: *Who* opposeth *and* exalteth *himself* above all *that is* called God, *or that is* worshipped; *so that he as* God sitteth *in the* Temple *of* God, *shewing himself that* He is God. 2 *Thess.* 2. v. 3, 4.

London, Printed for *Joseph Hindmarsh* at the *Black-Bull* in *Cornhil*, and *Walter Davis* in *Amen-Corner*. 1682.

To his Grace, my ever Honoured and Dear Lord,

CHARLES

Duke of SOMERSET, Marqueſs and Earl of HERTFORD, Viſcount BEAUCHAMP, and Baron of TROWBRIDG.

My Lord,

SEldom do ſome men make *any* Comments, *but they chuſe* me *for their* Text. *Since I preſented to your Grace a little Sermon preached on the* 30 *of* January, Factious *people have accuſed me of* Partiality, *for not Publiſhing this that was Preached on the* 5th *of* November *laſt*; *and thence the Charity of our Modern Bleſſed Saints*, (*who like the Old* Neſtorians *are* —natiad Calumniandum—*rarely gifted in thoſe two Virtues*, Lying *and* Slandering) *hath concluded, that I am a* ſecret friend *to the* Popiſh Intereſt.

Which manifeſt and groſs injury I have yet the leſs reaſon to repine at, ſince ſo many thouſands of men who are far my betters, have an equal ſhare of it, ſo that all who are not given to change, *all who are* not weary *of a* Happy Peace, *all who* Dread *to be* Slaves *again to their* Fellow-Subjects, *all that are* true friends *to the* Goverment Eſtabliſht in Church and State, *all that* love *the* Perſon *and* acquieſce *in the* Wiſdom *and* Counſels *of the* King, *all Ranks and Degrees of men, even Peers and Prelates, who* Abhorr *the* ſeditious *practiſes of* Ambitious Revengefull *and* unquiet Spirits, *are* Libell'd *under the notion of* Tantivyes, Popiſhly affected, Papiſts in Maſquerade, Iriſh Bog-trotters, *and under I know not how many* Nick names *more*.

Little do they conſider in the mean while, how they Diſhonour *the* Reformed Religion, *and what great* Service they do the Romaniſts, *when they call every* Honeſt *man a* Papiſt, *and make* Knavery *to be a* Characteriſtical note of a *TRUE PROTESTANT*.

As I

And though the Sons *of the* Church *of* England *hathus traduced as* unfaithfull *to their* Mother, *yet we hope the indifferent world will consider, that none but* they *have* effectually *undertaken the defence of the* Protestant Cause *all along. And 'tis observable, that since the discovery of the late* Popish Plot, *whereas the* Church *of* England *hath both by* Preaching *and* writing *industriously* Laboured *against* Popery, *the* Dissenters *have* Laboured *with all their might and main against the* Church *of* England; *which when men of* Judgment *and* Integrity *shall consider, they will soon discern who they are amongst us, that* are the best friends to the Church of Rome.

As to mine own particular, My Lord, I do sincerely protest *as in the* presence *of the* Eternal *and* Omniscient God, *that* I have ever liv'd, *and* by Gods grace am resolved to dy a true member of our Church as it is now Establisht. *And for the rest of my* Brethren, *the* Conformable Clergy, *they cannot be* suspected *but either by* Ignorant *or by* Ill men; *it being impossible for those, who give their Unfeigned* Assent *and* Consent *to our* Liturgy, *to* entertain *any* kind *of* favourable Opinion *of those* Errors *and* Corruptions, *which we* justly Condemn *in the* Roman Church.

Therefore, to deal truly with your Grace; *the* onely Reason *why this* Sermon *was* not Publisht before, *was, because I looked upon it as* so inconsiderable a thing in comparison *of what has been done by* men *of* Great Learning *and* True Worth, *that I* could not take *the* confidence *to* shew it *the* World. *Some discourses may be fit enough for the Pulpit, which may not be so fit for the Press; and such I conceive this Discourse to be. However since 'tis going abroad, it will not take up much room in the World, and this advantage I gain by it, an opportunity of professing my most Hearty Service and Duty to your Grace, and of professing my self, what I am, My Lord,*

March 16, 1681. Your Grace's most Obedient, Obliged, and Affectionate Servant and Chaplain,

EDWARD PELLING.

A SERMON

PREACHED ON

The Fifth of *November*, 1681.

Rom. 1. 8.

First, I thank my God, through Jesus Christ, for you all, that your Faith is spoken of throughout the whole World.

YOu see by the Verse preceding, that St. *Paul* directed this Epistle to the Church of *Rome* that *then* was: and you may be sure, that the *Modern Romanists* have not failed to make the most use of this Text (more indeed by far, than the Apostle ever intended to give them occasion of making;) for as it is their constant custom, when they Comment upon the *Fathers*, if they meet with any *little* passage, though it be but the clink of a *word*, that seems to favour their Errors, to catch hold on it presently, as if all

the world were their own, (whereas they *abuse* the Writer all the while, and either willingly miſtake, or ſtudiouſly wreſt the place contrary to the true ſenſe of the Author:) ſo when they are Commenting upon the *Scriptures*, if they light upon any one Text, which with all their Art and Skill they can but take advantage by, to plead from it, and to Hallow their Impieties, they run away ſtrait with an ἐυρηκα, glad that they have found a booty, a dainty and ſtrong Argument for their Cauſe.

But if St. *Paul*, the great Apoſtle of the Gentiles, an Apoſtle, that together with *Peter* preached and ſuffered Martyrdome at *Rome*, an Apoſtle to whoſe Writings the Proteſtants do frequently Appeal, and whoſe Epiſtles ſome of the Romaniſts have been very angry with, becauſe they do too much favour the Hereticks (as they have been pleaſed to ſay) if *this* Great man did ſo commend the Faith of the Church of *Rome*, as he doth in this Text; and if He ſpake ſo Honourably of it, as that it was admired by the whole world; we may reaſonably expect to hear enough of their Brags. And indeed, this is their Starting place, whence they run out into very high Encomiums of their Church, and they tell us of a great number of Ancient *Fathers* that *join* with them in their Applauſes: they would perſwade us, that St. *Paul* here doth not only *Declare* what the Church of *Rome* was then, but moreover that he did *Prophecy*, that it ſhould be an Excellent Church unto the worlds End, and that his Commendation reſpecteth as well the Chriſtians at *Rome* in his days, as their Poſterity and Succeſſors for ever. They

tell

tell us, that the Apoſtle pointeth to their Church, as to the Mother Church of the whole world, and that he extolleth their Faith, as that which all other Churches were to look upon, and mind, and obſerve as their Rule; that they were to account Her not their *Siſter*, but their *Mother* and *Superintendent*; that they were from thenceforth to ſay after Her, and to ſeek for the Law of Chriſt at Her mouth, and in every particular to follow Her Directions: ſo that whoſoever in proceſs of time ſhould not be of Her Communion, he ought not to be look'd upon as a Catholick, or a Chriſtian, but as a Foreigner, and an Alien to the Covenant of Grace.

Can any thing be Higher than this? and yet what a ſlight Pedeſtal is it, which this Tower of *Babel* ſtands upon? Indeed St. *Paul* had reaſon to Praiſe the Church of *Rome* in His time, becauſe its Faith was Pure, Entire, and Uncorrupted then, and ſo continued for a conſiderable time after. Let it be granted too, (becauſe the words of *Hegeſippus* ſeem to argue it) that the Biſhops of *Rome* were in His days *of the ſame true Faith with the Biſhops of other Churches*. Let it be allowed too, that even in *Irenæus*'s time, that Church *kept the Apoſtles Tradition*; meaning, that *Doctrine* which the Apoſtles had once for all delivered unto the Saints. Nay, I ſee no danger if we go further yet, and allow, that thoſe Commendations which St. *Cyprian*, *Jerome*, and others of the fourth Century gave of that Church, were not meer Complements; but that ſhe was ſo Faithful in the main, that ſhe could not eaſily, or would not willingly be guilty

Euſeb. Hiſt. Eccleſ. lib. 4. c. 22.

Iren. adv. Hæreſ. lib 3. c. 3.

Cyp. Ep. 55. Hier. Apol. 3. adv. Ruffin.

of Perfidiouſneſs, eſpecially in caſes of moment: I ſay, Let us ſuppoſe all this, that for ſome Ages, the Church of *Rome* continued a Virgin not deflowr'd by any Hereticks; yet it will by no means follow, that ſhe did not proſtitute her Chaſtity in after Ages, or that it was not *Poſſible* for her ever to turn Harlot. There is no reaſon for that Fancy, that if men be once in a good State, they ſhall be ſo always; much leſs reaſon is there for that conceit, that a Church which is once Pure, ſhall never be defiled: and yet this is the thing which many unwary Romaniſts now take for granted, that ſince the Faith of their Church was once right and ſound (which St. *Paul* doth here intimate, and confeſs) ſhe neither *did* nor *could* Adulterate and Corrupt it, and ſo, that it is as Sincere & Pure now, as ever it was in the Apoſtles dayes. And according to this rate *Cornelius à Lapide* the Jeſuite, doth reckon in his notes upon my Text, *That the Faith of the Roman Church was ſound in St.* Paul's *time, and ſo down to St.* Jerome's *time, and ſo by neceſſary conſequence unto this time; for never hitherto* (ſaith he) *hath any Hereſie tainted Rome, as it hath other Cities.*

This is a Point neceſſary to be Examined, or rather a Fallacy that highly deſerves to be Detected, for the good of ſuch Souls as are willing to be inſtructed. And therefore I ſhall take occaſion from the Text, and the Day, to ſhew you theſe following things in Order:

1. What that Faith was which St. *Paul* here commendeth.

2. That

2. That it was poſſible for this their Faith to be altered and corrupted in After-ages.

3. That the *Ancient Faith* of the Church of *Rome* hath been *de facto* Actually corrupted.

4. That a Reformation of thoſe Corruptions was on our ſide Juſtifiable.

And ſo in the laſt place we will leave it to the impartial world to conſider, whether thoſe violent Methods are juſtifiable, which the Romaniſts have uſed ſince the Reformation, for the Re-eſtabliſhment of thoſe Corruptions. And of theſe as briefly as I can.

1. What the Faith was which the Apoſtle here commendeth the Church of *Rome* for, and which he ſaith was ſpoken of throughout the whole World. It is certain in the *general*, that the Faith of the Church of *Rome* was not *different* from the Faith of other Churches: for as there was but *One Lord*, ſo there was but *One Faith* over the whole Chriſtian World, *Epheſ.* 4. 5. And the Reaſon why St. *Paul* with Thankfulneſs takes notice of the *Romans* Faith was, not becauſe it was *Other*, or more *Excellent* than that which was received in other places, but becauſe *Rome*, being the great Imperial City, whereunto the world was neceſſitated to have recourſe, the Chriſtian Faith was likely thence to Diſſeminate it ſelf every where over all the parts of the Empire in a very ſhort time. Now if we enquire particularly what that Faith was, we ſhall find it to have been this, *viz.* A Confeſſion of the *Neceſſary* and *Important* Doctrines of Chriſtianity; A Belief of thoſe *Main* and *Fundamental* Truths, touching the Divine Nature

and

and Authority of our Bleſſed Saviour, touching the things which he did and ſuffered for the Salvation of the world, and touching thoſe ineſtimable Bleſſings which were conſequent hereunto, as the Sanctification of our hearts by the Holy Spirit, the Remiſſion of our Sins, and the Hope of an Happy Reſurrection to Eternal Life for Chriſt his ſake. Theſe are the Grand Articles of the Chriſtian Faith, and they are ſummed up in that ſhort Collection of Chriſtian Verities, which we call the Apoſtles Creed, becauſe (whether they themſelves compiled that Collection or no) it contains thoſe main Points and Doctrines which the Apoſtles preached at *Rome*, and in all places beſide, as the only *Credenda*, or matters of Faith, that were abſolutely *Neceſſary* to Salvation.

Of this we have Teſtimonies abundant: for when St. *Paul* preached at *Athens*, they were the *Fundamental & Subſtantial* Doctrines of Chriſtianity which he taught, *viz. Jeſus, and the Reſurrection*, as St. *Luke* tells us, *Act.* 17. 18. And when the great Apoſtle wrote to the *Corinthian* Church, he told them, what that *Goſpel was which he had received himſelf, and which he had delivered unto them*, and by *which they were to be ſaved*; And what was that Goſpel? why, a Collection ſtill of theſe Neceſſary matters of Faith, *how that Chriſt died for our ſins, and that he was buried, and that he roſe again the third day, according to the Scriptures*, 1 *Cor.* 15. 1, 2, 3, 4. Nay, writing to That Church of *Rome*, whoſe Ancient Faith we are now conſidering, he declares what that was, which he and the reſt of the Apoſtles made the common ſubject of their diſcourſes (to the Romans, and to

all

all other people) and ſtill it was of the neceſſary and prime matters of Faith; for *This*, ſaith he, *is the word of Faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10. 8, 9. Now can any thing be plainer than this, That the Faith which all the Apoſtles preach'd, which all Chriſtian Churches receiv'd, and for which the Roman Church is here commended, was made up of thoſe principal Doctrines which at this day we find in our Creed?

To theſe, were it neceſſary to add the Teſtimonies of Church-writers, I might inſtance in *Tertullian*, *Athanaſius*, and divers more, who ſpeaking of the Creed, own'd it to have been the *One*, *only*, *immoveable* and *ſufficient* Rule which all Chriſtians went by; the Catholick Faith, and the Faith of all Churches in the world, which whoſoever believed, was a right Catholick and ſound Believer. But to avoid prolixity, I ſhall only take notice of what we meet with in *Irenæus*, who lived in the very next age to the Apoſtles; for, rehearſing the Articles of the Creed, he tells us, that *That* was the Faith which the whole Church over the whole world had received *from the Apoſtles and their Diſciples*; *that every Church held, taught, and kept with all diligence and care, and that the Churches in* Germany, *in* Spain, *in* France, *in the Eaſtern parts of* Egypt, *in* Africk, *and in the mid-land parts of the world* (which takes in *Rome* too) *did in His dayes believe no other Doctrines, than what were contained in the Apoſtles Creed, and that the Univerſal Church was One,*

Tert. de veland. Virgin. & de præſcrip. Athanaſ. in initio & fine Symbol.

Iren. adv. Har. lib. 1. c. 2, 3. & 4.

One, because the Faith of every Church in the world was one and the same, and that none either taught more, or believed less, than that One Faith did amount unto.

Alas! in those dayes the Creed of all Christians was a plain, easie and short one; for they thought themselves obliged to this only, to believe the Essentials of Christianity, and to lead good lives; and it had been well for Christendom, had after-ages taken no other care: but by multiplying Articles some have multiplyed Errors too; and as *Seneca* observed of the old World, that while men lived upon a *Simple* and *Natural* sort of Diet, they were very healthful and strong; but *multos morbos multa fercula fecerunt*, when they came to be *Nice*, and *Luxurious*, and would have variety of costly Dishes served up at their Tables, many *diseases* followed: so it is observable in this Case; as long as Christians contented themselves with a *Simple Religion*, and a plain short Creed, so long the Faith continued in a *good* state; but when they came to be *wanton*, and would needs have this and that Point set out according to their *Gusto*, Religion became Sickly, and men Unsound, and by abusing their Learning, they were the less Virtuous, and the less Orthodox, but yet the more Techy and Imperious.

2. But (to come to our next Point) I know the Church of *Rome* will by no means hear of this, that *She* has play'd any Tricks with the Ancient Faith, either by Adding to it, or by Taking from it, or by Embasing it with any Novel Mixtures; nor indeed that it was *Possible* for Her to do it, considering that Singular Prerogative of an Un-erring Judgment

Judgement which ſhe pretendeth to have above all Churches beſide. But this is a moſt vain and ridiculous conceit: for, becauſe ſhe was faithful once, it will no more follow, that ſhe hath been ſo ever ſince, then it will follow, that becauſe the Husbandman ſoweth Wheat in his Field, it ſhall bring forth no Tares; or, that becauſe a Child is Innocent upon his Baptiſm, he ſhall never grow up to be a Man of Sin; or, that becauſe a Virgin is yet unſpotted, ſhe will never turn Whore; or, that becauſe a man is yet in Health, he ſhall never be crazy; or, that becauſe a Town is yet free from the Plague, it ſhall never be viſited with it; or that we ſhall not be mortal, becauſe our Climate is Temperate, our Air good, our Phyſicians skilful, and our Food at preſent is wholſome. A long Tract of Time produceth many and great Alterations; for one Generation paſſeth away, and another comes; and many times we ſee, that the Poſterities of men are not half ſo good as their Predeceſſors were, and that Religion which was ſprightly and viſible in One Age, may be almoſt Loſt in another. Anciently the Faith of the Church of *Rome* was Right, and her Biſhops were Wiſe and Holy men; but becauſe ſhe had this Honour in the *Primitive* times, was it impoſſible for her ever to loſe it? Was it Impoſſible, either for the Sheep in the fold to catch the Bane? or for the Shepherds to fall aſleep? or for Wolves to creep in unawares, or be encouraged and invited to come in at Noon-day? Why, look ye now, This is as great a piece of *Non*-ſence, as if you ſhould believe, that becauſe the City of *London* is now

well ſtockt with a Knowing and Honeſt Clergy, it may not be as ill ſtockt with a pack of Illiterate and ill men, ſhould Times alter, and our Laws and Government be ſubverted. 'Tis true, Chriſt promiſed his Church, *That the Gates of Hell ſhould not prevail againſt her:* But this promiſe belongs not to any One *particular National* Church, but to the Church in *General*. 'Tis true alſo that Chriſt ſaid, *Lo I am with you always, even to the end of the world*; but 'twas ſpoken to *All* the Apoſtles, and to all their Succeſſors for ever. 'Tis true likewiſe, that Chriſt prayed, *That* Peter's *Faith ſhould not fail:* but this was a Perſonal reſpect to *Peter* himſelf, but no ſecurity for thoſe that came after him; and we may well wonder, how it ſhould come into the head of any Papiſt to dream from that Text, that becauſe *Peter* himſelf did not utterly forſake the Faith, *ergo*, it was impoſſible for *Marcellinus* to become an Idolator, or for *Eleutherius* to turn Montaniſt, or for *Liberius* to fall off to the *Arians*, or for *Honorius* to be a Monothelite, or for *Anaſtaſius* to turn *Neſtorian*, or for Pope *John* (the 23d. of that name) to teach, That there is no Future ſtate of Happineſs, nor any Reſurrection of the dead? And yet we have proved it upon them, that theſe things were done and taught, and that the Faith of theſe and other Biſhops of *Rome* hath actually failed either in whole, or in a very great part. When St. *Paul* writing to the Church of *Rome*, gave her this warning, *Be not high minded, but fear*, *Rom.* 11. 20. and when he beſought them, to mark ſuch as *cauſed diviſions and offences contrary to the doctrine which they had learned*, Rom. 16. 17. either the

the Church of *Rome* was then in danger of being tainted with Scandalous Principles, and of Apoſtatizing from the Truth, and of Falling from the favour of God; or elſe the Apoſtle was an Impertinent man, and ill adviz'd, to give them ſuch Needleſs admonitions, and to tell them of danger when there was none.

3. But not to argue any longer at this rate. If it be made appear, that the Primitive Faith of the Church of *Rome* is *Actually* corrupted and alter'd, that will undeniably prove the *Poſſibility* of that thing. And becauſe this is the main point in debate, which (if proved) will at once take away all their pleas of an Infallible Spirit, all their pretences to Antiquity, all their Arguments againſt our Reformation, and all thoſe Inſinuations whereby they beguile Ignorant and Unwary men, I muſt deſire your patience while I inſiſt ſomewhat largely and particularly upon it. And for proof hereof I might take notice of one Modern Principle in the Church of *Rome*, which doth plainly *Intimate* and *Argue* a *Confeſſion* out of their own mouths, that they have alter'd the Old Faith; for the Principle is this, *That it lies in the power of their Church, not only to Declare New Articles of Faith*, but to *Make and Conſtitute* New Creeds, and to Impoſe them as neceſſary to Salvation. The moſt Learned Biſhop *Taylor* hath ſhewed this againſt them in his Excellent Diſſwaſive from Popery, wherein he obſerves too, that when Pope *Leo* the Tenth iſſued out his Bull againſt *Martin Luther*, and condemned him, he condemned him for teaching this, among other things, That it is not in the power of the Church

or Pope to make Articles of Faith. Now, ſaith my Learned and Judicious Author rightly, "It is not "Credible they would publiſh ſuch Invidious and "Ill-ſounding Doctrine to no purpoſe, and to ſerve "no End; therefore, it may without further Evi- "dence be believed by all Diſcerning perſons, that "they have *Need* of this Doctrine, or it would "not have been taught, and that conſequently "without more ado it may be concluded, that "ſome of their Articles are parts of this New "faith. But I ſhall wave this for Brevity-ſake; and ſo I ſhall wave alſo many Teſtimonies of ſome of the Ancients, which are uſually and with good Reaſon brought to prove the plain Innovations in Religion, which are now Taught and Practiſed in the Roman Church. I am willing to take a ſhorter courſe (and that which will bring me very home to them) to demonſtrate that they have alter'd and adulterated the *Primitive* Faith, even of their *own* Church: and this I ſhall ſhew by men of their own, and by uſing ſome Teſtimonies out of, and by making ſome Remarks upon ſome of the moſt conſiderable men, whom they own to have been Biſhops of their Church in the Primitive ages.

1. Firſt then, St. *Peter* and St. *Paul* are believed by them to have founded and built their Church: Nor can it well be denied, but they were both of them at *Rome*; and we may ſuppoſe the One to have been the Apoſtle of the Jewiſh, the other of the Gentile-Church there. But now, when the One calls the Scripture *a ſure word of Prophecy, and requires us to take heed thereunto*, 2 Pet. 1. 19. and

and when the other tells us, that *The whole Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be Perfect, throughly furniſht unto all good works*; How can we reconcile this with the late pretended Authority and Neceſſity of Tradition? 2 Tim. 3. 17.

When St. *Peter* requires us, *To be ready always to give an anſwer to every man that asketh us a Reaſon of the Hope that is in us*; and when St *Paul*'s manner was *To Reaſon with men out of the Scriptures, opening and expounding the meaning of them*; How can we reconcile this with thoſe Doctrines, touching the Neceſſity of Hiding the Scriptures from the Vulgar, and the Excellence of a Blind and Implicite Faith? 1 Pet. 3. 15. Act. 17. 3.

When St. *Peter* affirms, *That there is no Salvation in any other, but in Chriſt only, and no other name under heaven given among men, whereby we can be ſaved*; and when St. *Paul* tells us, *That Chriſt was by his ſufferings conſecrated to be our High Prieſt, that He intercedeth for us, and is the One onely Mediator*; how can we reconcile this with that Doctrine touching the Invocation of, and truſting in the Interceſſion and merits of Saints? Act. 4. 12.

When St. *Peter* tells us, *That Chriſt Suffered Once for Sins*; and St. *Paul* agrees to it, *That Chriſt offered up himſelf a Sacrifice Once, that he was Once offered, and that That offering of his body was once for All*; How can we reconcile this with the Doctrine touching the daily Sacrificing of Chriſt in the Maſs? 1 Pet. 3. 18. Heb. 7. 27. c. 9. 28. & 10. 10.

When St. *Peter* taught, *That through the Grace*

of

Act. 5. 11. Rom. 11. 5. *of our Lord Jesus Christ we shall be saved*; and St. *Paul* argued in this very Epistle to the Church of *Rome*, *That if by Grace, then it is no more of works*; How can we reconcile this with that Doctrine, about *Earning* and *Meriting* Heaven by the intrinsick value of our performances?

When St. *Peter* would have us *to call upon the Father*; and St. *Paul* would have us *Pray with the Spirit, and with the understanding also*; How can we reconcile this with that Doctrine of Praying in an Unknown Tongue? A thing so directly repugnant to the Apostles order, as if it were done out of meer spight against 1 *Cor.* 14.

When One Apostle tells us, *That we are redeemed not with corruptible things, as Silver and Gold*; How can it consist with that Doctrine, about redeeming Souls out of pain by Eight-penny Offerings, and a Lusty Legacy, as if our Saviour's *Va* were to be removed, and the Gospel were to run thus, *Wo unto you that are* Poor?

And when the other Apostle so often calls the Solid Element in the Sacrament, *Bread*; how can it be Natural and Real *Flesh*? and when he commands all men to eat of that *Bread*, and to drink of that Cup, how can we reconcile it with the Doctrine of Half-Communion, which they themselves have confest to be contrary to the Institution of Christ, and against the practice of the Primitive Church?

Licet Christus post cœnam instituerit, & suis discipulis administraverit sub utraque specie panis & vini hoc venerabile sacramentum, tamen hoc non obstante, &c. Concil. Constant. Sess. 13. *Et similiter, licet in Primitiva Ecclesia hujusmodi Sacramentum reciperetur à fidelibus sub utraque specie, tamen, &c.* ibid.

Briefly,

Briefly, when St. *Peter* teacheth, *That the King is Supream*, is it not New Doctrine, that He hath a *Superior?* yet this is a *Popish Principle*, whosoever they be that believe it, that the King hath any above him, whether it be *Pope* or *People*. And when we hear both these Great Apostles preaching up the Necessity of Obedience to the Government, the one peremptorily requiring us to *Honour the King, and to submit our selves to every Ordinance of man for the Lord's sake*; and the other pressing this very home, particularly to the Romans, as if he had foreseen that in after-ages men of the Romish Faith would prove Traytors, and to prevent it, if it were possible, we find him charging *Every soul*, [no Priest or Bishop, or any other excepted] *to be subject to the higher powers*, and that not only *for wrath*, but for *conscience sake:* I say, when these Doctrines are so Plain before us, may we not think, that they who have Sanctified Treason, and taught the world to be Base, did wholly over-look their Bibles? or had a greater veneration for a Cursed *Hildebrand*, or an *Ignatius Loyola*, than for that noble pair of Apostles who were the Founders of the Church of *Rome*? To be sure, we may as soon make the Artick and Antartick Poles to meet, as ever reconcile the *Apostolick Faith* with the *Faith* of our *Romanists* (though it be not Theirs *onely*) whereby it is made lawful, forsooth, to depose and destroy Princes, to absolve Subjects from their Oaths of Allegiance (or to Interpret Oaths in a sense that will serve their own Turn) to raise Rebellions, to blow up Parliaments, to murder Magistrates, whom they call Heretical, and Bishops whom

whom they call Malignant, or Prerogative-men, and for the advantage of a wretched cause, to do such other Barbarities, as render *Nero*, *Domitian* and *Dioclesian* kind and good-natur'd Cut-throats in comparison.

I do not wonder, that the Papists care no more to look into the Scriptures, than a *Monkey* cares to look into a *Glass*, so very ugly is the *Picture* in it. But the *Fathers*, they say, are all on their side; and they say so the rather, because their Writings are in Latine or Greek, which common people cannot understand, and which every *knowing* man hath not *time* to read. Now, though to confute this pretence, enough has been said in the many Apologies and Appeals for the Reformed Religion; yet let us Examine the Truth of this a little, and setting aside all other Ancient Writers, let us see whether the *Old* Bishops of *Rome* themselves, that succeeded the Apostles, will do them any good.

Hammond. Dissert. 5.

2. Now St. *Clement* is supposed immediately to have succeeded St. *Peter* as Bishop of the *Jewish* Church at *Rome*; and we have extant two Epistles which go under his name, one whereof is *confessedly* genuine, and it was written upon this occasion: There had hapned in the Corinthian Church sad Controversies and Schisms (such as are now in the Church of *England*) about things not appertaining to Salvation. Yet these small matters occasioned a huge breach; for the healing whereof *Clement* wrote them a most Excellent Epistle; yet not as their *Primate*, or *Bishop*, but as a charitable good Neighbour; for he exprest his desires touching the Criminals at *Corinth*, that they would *yield* (or be

Εἰς τὸ εἶξαι αὐτοὺς μὴ ἡμῖν, ἀλλὰ τῷ θελήματι τοῦ θεοῦ. p. 71.

be in Subjection) *not to Us* (saith He) but *to the will of God.* This makes it clear, that he claimed no Primacy or Jurisdiction over any Churches but his *Own*; and the whole Epistle is written, not in a Magisterial style, favouring of any pretence of *Dominion* over the Corinthians, but is full of Gentleness, Meekness, Intreaties, Prayers, Exhortations and Arguments from the Word of God; all which had been *needless* had He had any Superintending Power and Authority over them, for then he might (and we may well think, would) have presently past a *Definitive* Sentence, and determin'd the Controversie without any more ado. But he sends them to the *Holy Scriptures*, as to the Rule which they were to judge things by; commends their knowledg of the *Scriptures*, wishes them diligently to look into the *Scriptures*, and particularly he recommends to them the first Epistle of St. *Paul* to the *Corinthians*. He tells them, *That we are justified, not of our selves, nor by our wisdome, or knowledg, or piety, or works (though we do them with simplicity and purity of heart) but by faith, and by the will and good pleasure of God.* He exhorteth them to *submit to their own Pastors and Governors*; and tells them, that the Greater a man is, either for Knowledg or Goodness, the more Humble he ought to be. And in his other Epistle (which seems to be as genuine as the former) he admires the goodness of God to them, that they did no longer *worship Stones, and Wood, and Gold, and Silver, and Brass*, the works of mens hands; and so intreats them to Repent while they had *Time* to Repent, and while they had an opportunity of being

Pag. 68.
Pag. 58.
Pag. 61.
Pag. 41.
Pag. 63.
V. *Beverig. Cod. vindicat.* l. 2. c. 9.
Pag. 1.

 healed;

Pag. 5. healed; *For* (saith he) *after we are once gone out of This world we cannot make confession of our Sins, or Repent of them* (so as to be saved.) Here then let the world judge, whether they that make the Bishop of *Rome* to be the *Universal* Pastour of all Churches in the world, that suppress the use of the Holy Bible, that teach Blind Obedience, that talk of Salvation by their own Deserts, that adore Images and Pictures, that preach the Doctrine of Purgatory, and pretend to shew us a Trick, how we may be saved, and how we may be delivered out of Torments *after Death*, though we die *in Sin*. Judge, I say, whether these men have not *corrupted* the Faith, and changed it to another thing from what it was in the dayes of St. *Clement*.

3. Another of the old Popes of *Rome* was *Anicetus*, in whose dayes that Controversie arose, when the *Lent* Fast should conclude, and *Easter* be kept; some arguing that it ought to be kept on the day of the Jews Passeover (which was the Custome in *Asia*;) others, that it should be kept on the Resurrection-day, (which was the Custome at *Rome*, and in other Churches.) Upon this, *Polycarp* (St. *John*'s Scholar) goes to *Rome*, and disputes with *Anicetus* about this and other matters; but neither party convinced the other, and so after some little heats, they parted good friends, and in perfect charity, both of them having received the Holy Communion. Now can any man in his Wits believe, that in those dayes the Popes Judgment was thought Infallible? or that *Anicetus* himself thought it so, when he neither Presumed to determine the Controversie, nor could do it,

Euseb. Eccles. Hist. l. 5. c. 24.

nor

nor was able to satisfie any of the Eastern Bishops?

4. Within a while after Him succeeded *Eleutherius*, in whose days the Doctrines of *Montanus* made a filthy stir; and to stifle the spreading of that Plague the Gallican Church wrote Letters into *Asia*, and another they sent to the Pope himself, admonishing him to follow the things which made for Peace: For *Tertullian* is witness, that the Pope was infected with *Montanism*. But yet so it was, that through Fear on the One hand, and through the solicitations of *Praxeas* on the other, he was fain to Reject *Montanus* and his followers. And can we imagine, that the world then counted *Eleutherius*'s Judgment *Infallible*, when they found him to have been *Haretical*? or that *Eleutherius* himself thought he could not Err, when he *Condemned* Montanism, which before he had *Embraced*?

Tertul. adv. Prax. in initio.

5. Pope *Victor* was the next, and of him I observe these two things: First, That whereas it was provided by an Old Canon of the Church, *That every Nation should acknowledg their Own Primate, and count him their Head, and do nothing without his Order*, Pope *Victor* own'd the Authority of this Canon, and claimed no Primacy over *Polycrates* (the Metropolitan of the *Proconsular Asia*) when he wrote to him about calling a Synod to consider of the Paschal Controversie. For though the Popes now challenge a power of Summoning all Councils, by virtue of their pretended Primacy over all Churches, yet it was not so in Pope *Victor*'s dayes; for he did entreat and beseech *Polycrates* that He would call a Synod of Bishops *himself*.

Τὸς ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ὑγεῖσθαι αὐτὸν ὡς κεφαλὴν, &c. *Can. Apost.* 34.

Οὓς ὑμεῖς ἠξιώσατε μετὰ κληθῆναι ἐπ' ἐμοῦ. *Inquit* Polycrates *ad Vict. Euseb. Hist. Eccl.* l. 5. c. 24.

himself. Secondly, That when *Victor* purposed to Anathematize the Asiatick Churches, for not complying with his Humour, *Irenæus* and many other Bishops dealt very roundly and roughly with him; so that he was *forced* to *Alter* his purpose. Whence it appears, that the Popes in those dayes were so far from conceiving themselves to be *Supream*, or free from a possibility of *Erring*, that they stood in awe of their Fellow-Bishops, that could upon occasion *Ruffle* with them, and make them keep the Peace, and bind them to their good behaviour.

6. I might shew too how St. *Cyprian* rated both those Popes in his time, *Cornelius* and *Stephen*: but I forbear to gather any more instances of that nature, because it is so well known, that for near 600 years after Christ the Bishops of *Rome* never had the Title of *Universal Pastors* of the Church, till the dayes of *Bonifface* the Third, and he got it basely, and by the grant of that Bloody wretch *Phocas*, who had murder'd the Emperor *Mauritius*, and all his Children, and had no way to secure himself but by giving the Pope a *Title* that pleased him; and ever since our Bishops of *Rome* have pretended to be the *Landlords* of all God's Vineyard, instead of being *Labourers* in it; or rather have been *Wolves* instead of *Shepherds*: and it is observable, that the *Donor* of this title was a Bloody *Tyrant* and *Traytor*; and you may guess at the Father by the Child, for generally since, the *Love* of *Bloodshed* and *Treason* hath run along in the veins of the *Donees*.

7. To which I shall only add the Testimony of one

one Pope more, not that he is the next in *Order*, but becauſe 'tis moſt *pertinent* to this point; and 'tis the Teſtimony of *Gregory* the Great, who ſpeaking of the Title of *Univerſal Biſhop* of the Church, doth up and down in his Epiſtles call it a Title of *Novelty*, *Error*, *Blaſphemy*, *Impiety*, *full of poiſon*, *contrary to the Ancient Canons*, *to the Holy Goſpel*, *and to god himſelf*, *and the fore-runner of Antichriſt*.

3. And as touching the point of Infallibility, Pope *Adrian* the Sixth did plainly aſſert (and *Bellarmine* owns it) that the Pope might be guilty of down-right Hereſy, and the Cardinal doth confeſs that for above 1400 years his judgment was not eſteemed Infallible; and the plain truth is, he was never complemented under that notion, till he got the *Empire* over Princes, and the *Preferments* of the Church into his clutches. *Æneas Sylvius* (who himſelf was a Pope) gave this reaſon, why the Clergy made him Infallible above all Councils, *becauſe he could reward 'em well with fat promotions*, *which Councils could not*, and had he ſued for this Title *in forma Pauperis*, and without a good *Fee* in his hand, either his Cauſe would not have been pleaded at all, or, by the Verdict of all the Fathers, he would have been preſently Caſt; but in the Church of *Rome*, 'tis *Money that doth all*.

I have been the longer upon theſe points, becauſe they are ſome of the *main* and moſt *material* points that are in controverſie between us, which if they would but part with, many other conceits (if not all) would ſoon fall to the ground, which are now held up chiefly by the *uſurped* Authority of the Church.

9. I

Gelaſ. de duabus naturis in Chriſto.

9. I will not except the conceit of *Tranſubſtantiation* (which if it were Ruin'd, would, like the Dragons tail, ſweep down a great many other admired Fancies with it.) For as touching our Faith in this particular, we appeal to another of the Primitive Biſhops of *Rome*, *Gelaſius* by name, who wrote an excellent Book which is yet extant, and he wrote it upon this occaſion. The Heretick *Eutiches* and his followers did believe that though at *firſt* Chriſt had *two* diſtinct Natures, yet upon the *Union* of 'em, the Humane nature was wholly converted into the Divine, ſo that his Humanity *ceaſed*, and was *abſorpt* and *turn'd* into the ſubſtance of his *Divinity* (juſt as our Adverſaries pretend, that the Bread in the H. Euchariſt ceaſeth and is turn'd into the ſubſtance of Chriſt's Fleſh.) Pope *Gelaſius* undertook the maintenance of the Catholic Faith againſt theſe Heretricks, and (which is well to be obſerved) to prove the real exiſtence of our Saviour's Humane nature, he draws an Argument from the then received Doctrine concerning the nature of the Elements in the Euchariſt: And his words I render thus. "*Verily the Sacraments of* "*Chriſts Body and Blood, which we receive, are a Di-* "*vine thing, becauſe by means thereof we are made* "*partakers of the divine Nature; and yet the ſubſtance* "*or Nature of the Bread and Wine doth not ceaſe to* "*be: And indeed it is the Image and Similitude of* "*Chriſts Body and Blood, which is repreſented in this* "*Myſterious action. It is evident enough therefore that* "*we muſt think the ſame of our Lord himſelf, which we* "*profeſs, celebrate and take in the Image of him, that as*

theſe

" *these Elements by the operation of the Holy Spirit, do*
" *pass into this, that is a Divine condition,*
" *still nevertheless remaining in the pro-*
" *priety of their own nature; so is the*
" *Principal mystery it self, the efficiency*
" *and virtue whereof is truly represented*
" *unto us by the Elements which truly and*
" *properly remaining still the same, it is*
" *manifest that they shew one, entire and*
" *true Christ to remain in the union of both natures.*

So I conceive the words of *Gelasius* should be read, *Sic illud ipsum (est) mysterium principale, cujus nobis efficientiam virtutemque veraciter repræsentant (Scil. Sacramenta) ex quibus constat (propriè permanentibus) quia Unum Christum, integrum, verumque permanere demonstrant.*

From these words of *Gelasius* it is clear, that the *real* union of both Christs natures is the Principal mystery which is here represented; and that this is represented by the *Sacramental* union between the Bread and the Wine, and the Body and Blood of Christ. And hence he concludes, that the *Nature* of Christs *Humanity* doth still remain, because the *Nature* of the *Elements* doth still remain. But this would not have been *Argumentative* or *Conclusive* at all, had not the Church then believed, that the *nature* of the Bread and Wine is not *abolisht* in the Sacrament; for 'tis from that *Principle*, that received and *common* Principle, that he argues against those deceivers: So that if *We* are Hereticks for denying the doctrine of Transubstantiation, Pope *Gelasius* himself was an Heretick *also*; for Teaching that which is the Faith of all Protestants: But indeed neither was he, nor are we to be blamed; for it was the Faith not of Pope *Gelasius* alone, but of all the Primitive Catholicks.

10. Should I now tell you, that the same *Gelasius*, condemned the administration of the Sacrament *in one kind* only, as contrary to the usage of the Church

Comperimus autem, quod quidam sumpta tantummodo corporis sacri portione à Calice Sanctorum abstineant. Qui procul-

Church of *Rome* it ſelf in his time; that *Leo* the firſt condemned all Adoration of any Creature; that St. *Gregory* diſclaimed the worſhiping of *Images* and *Pictures*, and overthrew the Doctrine of *Purgatory*; and ſo go on ſearching into the times of old, and making ſuch other Collections, as 'tis no very hard matter to make, I ſhould ſoon return more than a *Full Jury* of the Primitive Biſhops of *Rome* (and thoſe *good men* and *true*, in compariſon) to try and clear this grand point, that the Errors of the modern Romaniſts which we have rejected are ſuch, as are not to be reconciled with the Primitive Faith of the *very Roman Church*; which was the third thing I undertook to ſhow.

dubio (quoniam neſcio quâ ſuperſtitione docentur obſtricti) aut ſingula Sacramenta percipiant; aut ab integris arceantur, quia diviſio unius ejuſdemque myſterii ſine Grandi Sacrilegio non poteſt provenire. Papa Gelas. in Gratiani Decret. de Conſecrat diſtinct. 2. c. 12.

Leo ſer 2. in Nativit.

Gregor. Ep. ad Seren.

Et in 7 Job. l. 8. c. 8.

4. But we will forbear to walk further among the Monuments of the dead. Inſtead of that, we will, in the next place take a ſhort view of the vanity of their Pretences, who charge us with *Novelty*, *Hereſie*, and *Schiſme*, for imbracing and ſticking to that Reformation, which by the wonderful good Providence of God hath been wrought in many parts of the Chriſtian world, and more eſpecially *here* in this Realm. Had we broached any Doctrines which are really *New*, we had been guilty of *Innovation*: Had we violated the integrity of the Apoſtles Creed, we had been guilty of Hereſie; or had we bid defiance to the Communion of the Catholick and Apoſtolick Church, we had been guilty of *Schiſm*, and our condition would be ſad. But the old Sages of the Church, and our own Conſciences do bear us witneſs, that in every of theſe reſpects we

we are not only *Innocent* but *Righteous*; for our Faith beareth the same date with Christianity, and we have forsaken the Church of *Rome* in no *material point*, but where she hath forsaken the *Ancient* Church, and indeed her *own Primitive self*. And how are we to blame, if we have done this, tho it be against her humour? Is it not very hard that the Governours of a Family shall not be permitted to cleanse their *own* house from filth and cobwebs, because the next Neighbour will chuse to let his habitation ly like a Dunghill? or is it not unreasonable that one Church must not be allowed to be a cleanly Matron, because another is resolved to be a dirty Slut? why, thus stands the case between us and our Imperious and Unconscionable Neighbours. Our Bishops (as to their just Authority) stand upon the same Level with the Bishops of *Rome*, and so do all the Bishops in the world beside: And this is according to the 34*th* Apostolick Canon. Now, if he will not suffer a Besome to come near his door, the fault is not ours (and much good may his *stye* do him, so he do but ly in it *quietly*:) but neither ought it to be an offence to him, if our Prelates have taken the *first* and *fairest* opportunity they could take, to sweep our Church, and set it to rights, as all the Churches of God were of old. They commonly ask us where our Faith was before *Luther*? and we say, *'twas in the Creed*, which our Ancestors *before Luther*'s time believed, as well as we do Now; and as far as they believed *that*, so far they were *Christians* and *Catholicks*; and so far we allow our *Adversaries* to be Christians and Catholicks too: For this is the *necessary* and *common*

Faith of all Christians. But before the Reformation, many *Errors* did bear this Faith *company*, and made the Table *foul* wherein the *Creed* was written; and when we took it down to cleanse it, we only brusht off the *dust* from it, so that still our *Faith* was and is the *same*, though our Errors in other matters are thrown out of doors. They ask us, where our Church was before King *Hen.* the 8*th*? and we tell 'em 'twas here in *England*, where it is still. But before King *Henry*'s time 'twas *abused* and fill'd with *superstition*, and *Legends*, and a great deal of *Trumpery* and unlawfull Stuff, which either the ignorance or the knavery and secular designes of some Priests had foisted in (and, which we hope, God in mercy did pardon to our fore-fathers, who did not *know* the *unlawfulness* of those Wares.) And when in King *Henry*'s dayes a *Reformation* was begun, and after was compleated, we did not pull down the Church over our heads, but only flung out of it such things as had been amiss in it; so that our Church is the *same* still, only then it was *Nasty*, and now it is *Neat*; We neither destroyed the *old* fabrick, nor built a *New* one; but we cleansed that which *was*, and purged the Sanctuary from its Pollutions, letting the Pillars and the Walls, the Creed, the Commandements, and the *Pater Noster*, and what else was *necessary* or *fitting* for God's Worship, to stand still as they did, and indeed better. Now if this was a Crime, truly it might have been laid to our Saviour's own charge, when he went about to Reform those abuses and innovations which had crept into the Jewish Church by the Artifice of the *Pharisees*, as these did into our Church by the help of the

the *Priests*. Did he not tell them, *that from the beginning it was not so?* and did he not thereby direct them to *Primitive* practice, as the *Rule of Reformation*? and would it have been a good plea against him, should the Jews have said, Thus we have formerly believed, and done from the days of yore, therefore to teach otherwise is to be guilty of *Novelty* and *Schism*, and to set up *another* Church? or would it have been a sufficient plea against his Disciples, those great Reformers of the *world*, should the Pharisees have demanded of them, *where was your Church before Christ?* is it not a Mushrome of yesterday? and had not the answer been easie, that they had brought Religion to that purity which God anciently intended? why this is our case, that we have Restor'd the Catholic *Faith which was once delivered unto the Saints*, and have laid aside that *Hay* and *Stuble* and *Trash* which had been piled upon this Foundation; and if the Purifying of the Antient Faith be *Heresie*, if the cleansing of our Church from Litter be *Innovation*, and if the professing and practising of those things that were in the Apostolick Ages be *Schism*, then we must own our selves guilty; but own too, that *Christ* and his *Apostles* were our Precedents, only they had *Miracles* to speak on their side, we have (beside the Cannon of H. *Scripture*) the Books of the *Old Fathers* to speak on our behalf, and the credit of the *Old Roman Church* it self to testifie for us; and to those Testimonies we Appeal.

5. Lastly, what would not the Romanists give, could they at half such an easie rate be able to justify those *evil methods*, whereby they have expresst their implacable

cable enmity against Us, for no other reason but because We have told them the truth, and will not be perswaded to shake hands with them in their Impieties? if the spirit of *Love* and *Goodness* be the spirit of Christ; If the *calling for Fire from Heaven* (or the fetching of it from Hell) be utterly inconsistent with the temper of a Christian; If our *Holy Lords Kingdom be not of this world*; If the weapons of our warfare be not Carnal; and if that be the *only true wisdom from above* which is *Pure*, *Peaceable* and *Gentle*: Then they have reason to blush and hide their faces (but that *Impudence* is the Daughter of *Lewdness* and *Apostacy*) who talk so much of their Catholick *Faith*, which hath nothing to support it but their Catholick *Villanies*. Even as to *this* point too, if we look into the Antient Faith of the *Roman* Church, we shall find it to have been expresst by *self-denial*, *by bearing the Cross*, by *Subjection unto Princes*, and *suffering Persecutions* to that degree, that a great number of their *primitive Bishops* were successively made so many glorious *Martyrs*. And how comes it to pass, that whereas *Loyalty* and *Love* was once a great part of that Churches *Honour*; at last the lawfulness of *Treason*, and *Rebellion* and *Cruelty* should get in to be part of her *Creed*! For, are not these her Doctrines, That she can divest Princes of their Regalities? that she can (without Sinning) expose and Sacrifice their very lives? that she can free her Children from all the most Sacred tyes of subjection? that all the Kingdomes of the world and the glory of them are hers, and that she can give them to whomsoever she pleaseth (as if she had been

been trucking for a bargin with the Divel *himself?*) That men by being Hereticks (in her account) do *ipso facto* forfeit all their Rights Sacred and Civil? and that to Kill and Butcher such Hereticks is an act highly Meritorious of Salvation? let her *deny* these Doctrines, if she *can*, or Disclaim them, if she *dare*; but you shall never find her so Honest, because she is Conscious to her self, that did she not hallow these and the like Principles to keep the world in awe, her Court would soon want Attendants, and her cause an Advocate. And is there not a most perfect *Harmony* between her lewd *Faith*, and her villanous *Practice*, whereby she hath rowled her Garments, not in her own, but in the blood of Peers, Prelates, Princes; an unaccountable Host of Martyrs, whose blood she hath abundantly shed over the whole Christian and Reformed world? witness the streams drawn in the upper and lower *Germany*, and in the neighbouring Countries; witness the former Massacrees in *France*, and the Fresh Persecution there now, which is likely enough in a little while to end in Blood too. Witness the Barbarous Executions in *Ireland*, which are not quite lost out of our own memories: And, witness the continual Diabolical attempts which have been made against This Kingdom in every age since the beginning of the Reformation; as the Troubles under King *Hen.* the *8th.* the Insurrections under King *Edward* the *6th.* the huge *Sacrifices* and *Offerings* by *fire* under *Q. Mary*; the Spanish Invasion, and Domestick Conspiracies under *Q. Elizabeth*, and (which we commemorate our deliverance from *THIS DAY*) the *Powder-Plot* under King *James*, when nothing would

would ſatisfie thoſe *Sanguinary Catholicks*, but the deſtruction of the whole *Race Royal* and of the Repreſentatives and Flower of the whole Realm. And (to ſay no more) witneſs that *Helliſh* and *damnable Conſpiracy*, which hath been *lately Levelled* againſt the *Gentleſt* and *Kindeſt* of *Princes*, againſt our *Laws*, *Goverment*, *Religion*, and the Common ſafety of us all.

But bleſſed be God that hath *Providentially* and *Marvellously* brought to light the hidden things of darkneſs. Bleſſed be God for the Miraculous Deliverance which his own Goodneſs and Immediate hand wrought for us This Day. And for ever bleſſed be his name, that *ſince that Time* he hath kept us all along out of the hands of all our enemies, that he hath delivered us *yet*, and we hope *will* deliver us yet *ſtill*. And God of his mercy grant, that as our *Faith* is *Pure*, *Primitive*, and *Holy*, ſo we may ſtudy not only to *Contend* for it, but to *Adorn* it too, by the Simplicity of our hearts, by the Unity of our Affections, by a perfectly Honeſt and Peaceable deportment, and by all the Neceſſary and Laudable inſtances of a Godly and Righteous Converſation; that *Our* Faith alſo may be ſpoken of and renowned throughout the whole world, and that the God of mercy and compaſſion may Protect and bleſs us for evermore. *Amen.*

FINIS.